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ABSTRACT

This booklet contains materials that highlight Hungarian traditions and customs transplanted to America by Hungarian immigrants. The research and educational activities are designed for practical application in locating, recording, preserving, and analyzing resources on Hungarian American history, particularly those in the Pittsburgh (Pennsylvania) area. Sections in the booklet describe Joe Magarac (the legendary hero of the Pittsburgh steel industry), identify Hungarian surnames one may encounter in the Pittsburgh area or elsewhere, and relate selected Hungarian folk traditions. Research guidelines are outlined to facilitate an examination of Hungarian traditions through oral and community histories. Genealogical research techniques and resources are discussed, and educational activities and materials that should promote an understanding of the Hungarian immigrant experience are suggested. (Author/JD)

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ED219347

HUNGARIAN ETHNIC HERITAGE STUDY
OF PITTSBURGH, PENNSYLVANIA

Educational Curriculum Kit 5

HUNGARIAN FOLK TRADITIONS REVISITED

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prepared by
Ruth Biro

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Pittsburgh, Pennsylvania

1981

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SP 020 315

HUNGARIAN ETHNIC HERITAGE STUDY OF PITTSBURGH

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HUNGARIAN ETHNIC HERITAGE
STUDY OF PITTSBURGH

Educational Curriculum Kit 5

HUNGARIAN FOLK TRADITIONS REVISITED

Prepared by:
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Published by:
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Dr. Paul Bődy, Director

Pittsburgh, Pennsylvania

1981

INTRODUCTION

The Hungarian Ethnic Heritage Study of Pittsburgh is pleased to present a series of ten educational curriculum kits concerning the history, culture and current community life of Hungarians in Greater Pittsburgh.

The purpose of this series is to provide an easily understandable guide to the Hungarian ethnic community in Greater Pittsburgh. The ten curriculum kits can be read and understood by the interested student, teacher, and general reader. No special training in Hungarian studies is presumed.

The format of curriculum kits was chosen for several reasons. By treating specific topics separately, we wished to present to the reader, student and teacher a comprehensive view of a well-defined topic. For example, the reader interested in current ethnic life will find most of that information in kits 3 and 4, concerned with "Historic Hungarian Places" and "Hungarian Community Life," respectively. On the other hand, the historically-inclined reader will turn to kit 2, "Hungarian Immigrants in Greater Pittsburgh, 1880-1980." Another practical consideration was that teachers should be able to use each kit as a basic information source, reading material, and teaching guide on a specific topic. Those interested in several topics will probably review all kits and consult additional sources listed in each of them.

The titles of the ten curriculum kits are:

1. Children's Hungarian Heritage
2. Hungarian Immigrants in Greater Pittsburgh, 1880-1980
3. Guide to Historic Hungarian Places in Greater Pittsburgh
4. Hungarian Community Life in Greater Pittsourgh
5. Hungarian Folk Traditions Revisited
6. Hungarian Folk Arts and Crafts
7. Survey of Hungary: Past and Present
8. Hungarian Historical Sources and Collections in Greater Pitisburgh
9. Bibliographical Guide to Hungarian-American Sources
10. Teaching Guide for Hungarian Curriculum Kits.

These curriculum kits respond to the special need of the classroom teacher for relevant materials and a teaching guide to Hungarian ethnic studies. The first seven kits

introduce selected subject areas, while kits 8-10 provide guidelines for research and teaching.

Another feature of our study is that it makes available an extraordinary amount of primary source material relating to the history of the Pittsburgh Hungarian community. In the course of our research, we have identified and evaluated historical resources preserved in 13 libraries, 25 church collections, and 24 organizational archives, amounting to a total of 62 separate documentary collections. All major holdings in each collection are identified, evaluated, and annotated for the benefit of the prospective student and scholar in kit 8. To illustrate the potential value of these resources, we have used them liberally in our narrative.

This publication is not intended as the final word on Hungarians in Pittsburgh, but the first major step leading to the discovery and better understanding of the Hungarian heritage. Our primary task was to prepare an inventory of documentary resources, to present selected aspects of the Hungarian heritage, and to design guidelines for classroom teaching. We hope that the results of our work will encourage students, teachers, and scholars to explore the Hungarian heritage. We welcome such explorations and are prepared to provide assistance if requested.

We extend our sincere appreciation to all persons and organizations who supported this undertaking. We acknowledge the financial assistance provided to us by the Ethnic Heritage Studies Program of the United States Department of Education, which made our study possible. We express our special thanks to the Pittsburgh Hungarian community, to all churches and synagogues, fraternal, social, and cultural organizations, as well as individuals who responded so generously to our requests. We wish to extend our appreciation to our Advisory Council, representing both Hungarian organizations and ethnic studies specialists. We appreciate also the support received from our organizational sponsor, the American Hungarian Educators Association. Finally, as project director I wish to take this opportunity to commend the outstanding cooperation, dedication, and sustained performance, often under trying circumstances, of all study participants, and especially of their families, whose patience, sacrifices, and sense of humor made the completion of this study possible.

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1. PREFACE

"Once I thought to write a history of the immigrant in America. Then I discovered that the immigrants *were* American history."
Oscar Handlin

Hungarian Folk Traditions Revisited contains materials that highlight Hungarian traditions and customs transplanted to America by Hungarian immigrants. The research and educational activities are designed for practical application by all interested in Hungarian-American history. They are intended as a guide to locate, record, help preserve, and analyze resources of the Hungarian tradition in America.

The second section describes the legendary Joe Magarac, the popular hero of the Pittsburgh steel industry. The third section notes Hungarian surnames one may encounter in the Pittsburgh area or elsewhere – wherever Hungarian immigrants settled. Selected Hungarian folk traditions are featured in section four. The research guidelines in the fifth section can facilitate an examination of Hungarian traditions as these are observable in American society. Genealogical aspects constitute section six. The educational activities of section seven should promote an understanding of the Hungarian immigrant experience.

This booklet is dedicated to Hungarian-Americans in the Pittsburgh area and to the University of Pittsburgh Press, which published several scholarly volumes relating to immigrant life in Pittsburgh. A passage from *Joe Magarac and His U.S.A. Citizen Papers* suggests a symbolic characterization of the legendary folk hero and the immigrants who became American citizens:

"The Boss Congressman stood up before them and made a speech...He said that the Indians were the only people in the U.S.A. who didn't come from someplace else. He said that the whole U.S.A. was built up by people from the Old Country...He said that anybody who helped build up the U.S.A. wasn't a foreigner any more..."

Source: Irwin Shapiro, *Joe Magarac and His U.S.A. Citizen Papers*. Pittsburgh: University of Pittsburgh Press, 1979).

Illustration 1. Joe Magarac

Illustration 2.

2. JOE MAGARAC: AN HUNGARIAN-AMERICAN LEGEND IN PITTSBURGH

In cities and towns in the United States there is evidence of the folk literature, customs and traditions, which the Hungarians who emigrated to this country brought with them. In the city of Pittsburgh the early settlers often made their mark through their work in the steel mill, and so it was that there arose a legend which would be told by the East-Central European immigrants who came to the city. The legendary tale that developed was that of Joe Magarac, the hero of the steel making industry.

Various versions of the Joe Magarac legend characterize him as a member of an unidentified East-Central European nationality. The most recent version of the story was published in 1979 by the University of Pittsburgh.

The summary note describing the book is said to "present the tale of the Hungarian-born hero of the western Pennsylvania mills who could make steel rails bare-fingered." According to Hungarian-Americans in Pittsburgh, the name Joe Magarac was derived from the words, "good Hungarians" *(or "Jó Magyarok")*. He is remembered in another version of the tale this way:

It was a long time ago that Joe Magarac appeared among the Hungarian steelworkers in a part of Pittsburgh. . .

Often, when the furnaces of the steel mills around Pittsburgh are going full blast, turning the sky a deep red with their fire, people say "Joe Magarac must be back on the job."

No one is certain where he came from. Some say he came right out of the rolling mills with the steel. Others say he came out of a huge iron ore pit. The first anyone saw of him was at a party. . .

Source: Adrian Stoutenburg, *American Tall Tales* (New York: Viking, 1966), p. 101.

A song and a play, (*illustration 2*) have been written about the contributions of the hero of the steel industry, and today a statue of Joe Magarac is housed in the Western Pennsylvania Historical Society.

At the present time Hungarian-Americans in Pittsburgh and elsewhere are making substantial contributions to many other industries and endeavors, in addition to the steel industry. As a consequence, a new chapter is being written concerning the contributions of the Hungarian-American immigrants and their families to the history of the United States.

This new chapter in the story of the Hungarian-American is being written in Pittsburgh and in other cities in the United States as well. Surnames of Hungarian origin, such as Kiraly, Nagy, and Kovacs are becoming better known.

We will now examine some of the surnames of Hungarian origin one may encounter in various cities in the United States.

3. HUNGARIAN SURNAMES

Over 1,600,000 unique ethnic surnames (*family names*) are in use in the United States and some of these have an Hungarian origin. The study of the origin and history of proper names is onomastics. The onomathologists who study these names have divided Hungarian surnames into categories which reflect the different types of names we can observe in Hungary today or can find represented in the names of Hungarian-Americans. Some surnames refer to an occupation or a product, others refer to place names, areas, or nationalities, and still others are derived from the father's given name. In Hungarian there are also names that refer to size (*Nagy*), to colors (*Fekete*), to animals (*Farkas*), to personal characteristics (*Tan*), and to many other things.

Names From the Coat of Arms of Counties in Historical Hungary

Illustration 3 depicts county insignias for historical Hungary, with the exception of the part of the kingdom that comprised Croatia and Slavonia.

Several of the coats of arms represent current Hungarian areas, although some of the counties have been combined for administrative purposes. Many of the coats of arms represent areas that are now in countries such as Yugoslavia, Czechoslovakia, Rumania, or the Soviet Union, as a result of redistricting after the First World War.

Hungarian-Americans who are searching for their ancestors will want to recognize the designs representing these counties. In some cases, Hungarian-Americans bear surnames or first names which reflect these historical county designations. Examples include:

First Names

Szabolcs

Kolos (from Kolozs)

Surnames

Békési from Békés
Bihari from Bihar
Bodrogi from Bács-Bodrog
Borsodi from Borsod
Gömöry from Gömör
Hevesy from Heves
Tordai from Torda-Aranyos
Zalai from Zala

Illustration 3.

Other Locational Names

Bolváry	from Bolvár	**Ozorai**	from Ozora
Buday	from Buda	**Pataky**	from Patak
Debreczeni	from Debreczen	**Pécsi**	from Pécs
Endrődi	from Endrőd	**Szabadkai**	from Szabadka
Földváry	from Földvár	**Szegedi**	from Szeged
Gyomai	from Gyoma	**Szendrei**	from Szendrő
Kolozsváry	from Kolozsvár	**Szentgyörgyi**	from Szentgyörgy
Losoncy	from Losonc	**Temesvári**	from Temesvár
Makói	from Makó	**Ungvári**	from Ungvár
Nádasdy	from Nádasd	**Zsolnay**	from Zsolna

Occupational Names

In addition to surnames which are derived from locations within the country, there are Hungarian surnames which relate to occupations. This is the case for surnames to be found in other countries of the world as well. For example, the word for "smith" (*blacksmith*) is Kovács. "Smith" is a common surname in other countries, as it is in Hungary. In fact Kovacs, Horvath, Nagy, Szabó, and Toth are the most common surnames in Hungary. "Smith" is Lefevre in French, Ferrari in Italian, Schmidt in German, Sepp in Estonian, and Seppanem in Finnish. You may know someone who has the name "Smith" and may not even know it!

The following chart lists Hungarian surnames which have been derived from occupational designations. Although not complete, this listing does demonstrate that many of these same Hungarian forms have counterparts which are common surnames in the United States, as the examples Takacs (*Weaver*), Molnár (*Miller*), Vadász (*Hunter*), Ács (*Carpenter*), and Fazekas (*Potter*) illustrate, to cite but a few.

Occupational Names

Ács	Carpenter	**Csordás**	Herdsman
Béres	Farmhand	**Deák**	Student
Biró	Judge	**Dobos**	Drummer
Bodnár	Cooper	**Dudás**	Pipe Player
Bognár	Cartwright	**Esztergályos**	Lathe Worker
Boros	Winegrower	**Farago**	Stone cutter

Fazekas	Potter	**Molnár**	Miller
Gombos	Buttoneer	**Pattantyus**	Gunner
Gulyás	Cattle herder	**Pásztor**	Herdsman
Halász	Fisherman	**Pintér**	Tubber
Hegedüs	Violinist	**Puskás**	Rifleman
Högyész	Ermine hunter	**Sütő**	Baker
Huszár	Hussar	**Szabó**	Tailor
Katona	Soldier	**Szakács**	Cook
Kertész	Gardener	**Szücs**	Furrier
Kovács	Blacksmith	**Takács**	Weaver
Lovas	Horseman	**Varga**	Cobbler
Mészáros	Butcher	**Vadász**	Hunter

Other Hungarian Surnames

Other Hungarian surnames relate to countries or nationalities, as can be seen below. Two of the names which appear in this list, are among the most common in Hungary—Toth and Horváth. The names reveal the history of Hungary's past, both in terms of its role as a crossroads and as a kingdom which incorporated many of the groups listed here. The Hungarian word for "foreigner" also became a surname.

Countries or Nationalities

Cigány	Gypsy	**Olasz**	Italian
Cseh	Czech	**Orosz**	Russian
Görög	Greek	**Rácz**	Serb
Horváth	Croat	**Szasz**	Saxon
Lengyel	Polish	**Török**	Turkish
Magyar	Hungarian	**Tóth**	Slovak
Németh	German	**Vendég**	Foreigner (guest)

Surnames are often the result of designations which formerly described personal characteristics, such as kis*(s)*, *(small)*. Other terms form the basis for Hungarian names, as can be seen below.

Other Names

Arany	Golden	**Király**	King
Csuka	Pike	**Kormos**	Sooty
Erdős	Wooded	**Liszt**	Flour
Farkas	Wolf	**Nagy**	Bit
Fekete	Black	**Oroszlán**	Lion

Gazdag	Rich	**Pogány**	Pagan
Karácsony	Christmas	**Polgár**	Citizen
Kemény	Hard	**Sánta**	Lame
Keserü	Bitter	**Tar**	Bald

4. VIGNETTES CONCERNING HUNGARIAN FOLK TRADITIONS

Hungarian Americans who came to the United States during the different periods of immmigration may be able to describe many of the folk traditions they remember from Hungary. These may run the gamut from the Mohács Carnival to favorite foods they enjoyed in Hungary. They may be able to recall the practice of naming children nicknames (a protective name) before being christened in an effort to ward off evil spirits. Both newer and older immigrants may know that in regions in southern Hungary the mourning colors are white.

A few vignettes concerning several Hungarian folk traditions are stated here. It should be recognized that not all of these folk traditions may be familiar to some Hungarian immigrants. During an oral history interview, an Hungarian American may be able to describe variations of these traditions or to supply information on other significant customs not mentioned here.

Hungarian beliefs about the egg

A softshelled egg from a black hen must be smashed at once because it meant that the earth would grow soft beneath one of the family members, a euphenism for death.

Small eggs were smashed as a precaution against evil spirits.

According to Hungarian legend the devil's egg determines the life of its owner. Inside the ruins of a castle there sits a black hen in a secret cupboard. Inside her is the egg that contains the life of the devil. If that egg is smashed the owner will die in a flash of fire that shoots through the air, falling to earth as a black stone – presumably a meteor.

Eggs were thought to cure jaundice.

A godparent would give a gift of eggs to a child in front of the church.

In some regions of Hungary it was traditional to serve an egg soup on Good Friday. By Good Friday in Hungary all eggs were decorated.

Symbolism of the Apple

In Hungary, an apple may be placed in the mouth of a roasted pig before it is served at the table. Symbolizing good luck for the New Year when the pig is served at this time, the apple holds other significance as well. The following description notes several Christmas customs. Other regions of Hungary may practice additional customs, such as one in Somogy county where children sing a carol about the shepherds carrying a basket of apples to the Christ child.

"Setting up and decorating the Christmas tree is a relatively new custom, but it occured in the Christmas mystery plays of olden times as well. In the play which depicts the story of Adam and Eve in Paradise, the apple tree is found, as the tree of knowledge. The apple fruit had otherwise also had an important role as part of Christmas beliefs. A red apple was put in a well or in a glass and drank from until the Tweifth Day (*January 6th*), to assure health. In Christmas symbology Jesus was often called the "Golden Apple" and the apple fruit is among the decorations of the Christmas tree."

From: Ildiko Kriza and Zsuzsanna Tátray, "Kis Magyar Néprajz a Radióban" ("Snort Essays on Hungarian Folklore for the Radio") (Budapest: Minerva, 1978). Translated by Judith Magyar for *Karikázó*, Vol 6., No. 3 (January 1981), pp. 1-2.

Palm Sunday

On Palm Sunday, pussy willows are blessed in church and are then brought to the home. Palm Sunday is also characterized by a religious procession. In some villages the residents burn an effigy they call Prince Cibere. The belief is that this ceremony will keep away illness and trouble and hasten the coming of spring. The Palm Sunday pussy willows will continue to serve as a spring decoration in the home.

December Customs

As in other European countries, December 6th is Saint Nicholas Day. On this day the children open the gifts which have been left for them by Saint Nicholas. Legend has it that he will arrive dressed in his Bishop's robe and will leave the gifts in the shoes that good children have placed on the window sill on the evening of December 5th. Birch branches will be left for children who have been naughty.

In early December a pig is killed and a variety of meat products are made for the Christmas holidays. The Christmas Eve feast in Hungary will begin when the first star appears on the evening of the 24th. The family may offer a short prayer and exchange gifts beside the Christmas tree. Foil-wrapped Hungarian Christmas candies which taste like fudge may decorate the tree. Other items which may be eaten over the two day Christmas holiday and the days which follow include cabbage soup, poppyseed cakes and nut rolls. A goose may be served for Christmas Day dinner. It is usual for Catholic families to attend a mass on Christmas Eve and to participate in carol singing and the Bethlehem play.

Designs, Colors, and the Arts

The patriotic colors of red, white, and green are often used in designs of all types in Hungary. The colors of yellow and purple are less used than the others. The Kalocsa design, which uses a wide variety of colors, may be the basis for wall and furniture floral painted designs.

Clothing may also be decorated in a number of color combinations as are found in the Matyó designs, but embroidery designs in black and white are also common. Although Hungarian designs are largely floral (with the most popular being the tulip, the rose, and the carnation), birds and cross-stitch patterns are also numerous.

The decorated pillows, table linens, and curtains in Hungarian homes may be characterized by several styles of designs. Carved objects, including gates, fences, porches, and gables may contain these design elements as well. Plates and vessels may demonstrate the favorite Hungarian colors and motifs on a light or black background.

Eating Customs

Many of the traditional dishes of Hungary are still prepared in America today, although there is a tendency to prepare the recipes without the use of lard, a common ingredient in Hungarian cuisine. In Hungary, the main meal of the day is usually eaten at lunchtime (between 12 and 2). There is soup, a meat course, dessert, coffee, and wine or beer. The supper (served between 6 and 8) is generally a cold meal of meat and cheese and a hearty bread. Family members may also like to have other special treats served. A doughnut called fank, which was originally prepared for Shrove Thursday meals, is one example. Lángos (an Hungarian fried dough), may also be enjoyed at any time during the day.

An Hungarian Room

Bulletin 1 of the Hungarian Folklore Museum in Passaic, N.J. describes what rooms in a village home might have looked like just a little over a century ago. The Museum has reconstructed a traditional room as it might have appeared in Zala county in the southwestern region of Hungary. The Bulletin provides the following description of a room interior:

Illustration 4
A Hungarian Village Room Interior

The sizes of rooms were approximately 18x24 feet and since a particular furniture was relegated to a particular corner this standard placement was referred to as the "corner arrangement". The fireplace, as the source of heat, was in one corner and diagonally opposite was the table. In the two remaining corners were two beds. The more prestigious, used by the owner of the house and his wife, was the one across the table, the other, behind the door, was used by the young married couple. Children slept on makeshift boards between the fire place and the former bed. The table was usually flanked by two benches against the wall and at the end of each bench was a chest or drawers to keep clothing. Extra chairs were placed at the foot of the main bed.

5. RESEARCH IN THE HUNGARIAN-AMERICAN COMMUNITY

Oral history can be an interesting, informative, and worthwhile method whereby materials relating to folk customs and Hungarian-Americans can be gathered. Persons who have first hand knowledge and recollections can be interviewed. While famous and well known individuals are so often the focus of historical studies, oral history can assist in preserving their thoughts as well as those of persons whose names and contributions might never reach the history books.

If you are not of Hungarian background and wish to find out interesting things about the history and culture of the people who came to America from Hungary, you can interview persons who are of Hungarian ancestry. You can also visit the neighborhoods where Hungarians live and you can participate in activities and experiences which will help you understand them as an ethnic group which has contributed much to American society.

Many Hungarian Americans can provide you with excellent examples of activities in the area of arts and crafts. Others can tell you about the history of their arrival to the United States and can give you quite a bit of interesting information about conditions leading up to their departure from Hungary. They can also supply valuable information about their experiences in their new setting in the community.

In order to prepare yourself to conduct such an interview, you will find it advisable to familiarize yourself with points which are included in the *Outline History for Hungarian-Americans*, found below. This sheet will assist you in piecing together facts prior to your interview so that they are not unfamiliar to you at the time you are speaking with your interviewee.

You may require a shorter questionnaire for some individuals, and as a result, you may discover that those on the form intitled *How It Was When I Grew Up* would be appropriate for your purposes. Both older and newer immigrant adults can be asked these brief questions, which will then give you interesting aspects to compare.

Another interesting activity that would assist you in understanding the background of an Hungarian neighborhood is to conduct a survey of the local community. A few questions you might ask are included below as *Questions for a Survey of an Hungarian Neighborhood*.

When you locate a number of interesting items pertaining to the Hungarian community as you begin your interviews and your neighborhood investigations, you should then note what and where some of these resources are. Because other children, parents, or teachers may later join you in your efforts to gather material available on the Hungarians in the community, a form has been provided upon which you may indicate the materials you have found. Perhaps some of the individuals you interview will have materials of the type listed on the *Survey of Community Resources*. This form can also assist groups in summarizing information about the availability of various Hungarian-American resources.

Depending on the availability of personal and community resources, you may be able to assemble some other useful information which can be utilized to ultimately compile a history of Hungarian Americans in a region in the United States in the manner of the *FoxFire* materials. You may know that school children all over the United States have compiled various local history summaries on a number of topics and about a few communities.

This kit also contains a guide entitled *Collecting Information for a Local History of Hungarian Americans*, which may help you organize topics for investigation. Consult the books listed in the bibliography section for other ideas on folk traditions you can pursue independently or as part of a class or community project.

Outline History for Hungarian-Americans

I. Ancestral Homeland
   A. Early History
   B. Modern History

II. Migration to the United States
   A. Early Settlement in America
   B. 20th Century
   C. Causes for Migration

III. The Hungarian-Americans in the United States
   A. General Statements
   B. Settlement Patterns

C. National Organizations
D. The Ethnic Group in the State and the Community
E. Contemporary Interests and Concerns

Adapted from: *Entry in the United States* (Chicago: Illinois State Board of Education, 1977), pp. 124–179.

COMMONWEALTH OF PENNSYLVANIA
GOVERNOR'S OFFICE
HARRISBURG

PROCLAMATION

KOSSUTH DAY
HUNGARIAN INDEPENDENCE DAY

MARCH 15, 1981

Illustration 5.

Lajos Kossuth has symbolized the spirit of independence to all Hungarians for the past 132 years. Under his courageous and dynamic leadership, the Hungarian people succeeded in winning their freedom from Austrian domination on March 15, 1849. The victory has continued to inspire the people of Hungary since that time, and Kossuth Day is celebrated annually by Hungarian-Americans as a reminder of the Hungarian love of liberty.

In 1852, Lajos Kossuth came to the United States and was given a hero's welcome. He had the honor of being invited to address the United States Congress, an honor previously enjoyed by only one other foreign dignitary--General Lafayette.

Although the independence won by Kossuth and his followers was lost the following year, Hungary did not give up the dream or the struggle for freedom. After World War I, Hungary was independent again, but at the expense of 60% of its former territory. In World War II, the Hungarians were defeated by the Germans and the Russians and once more lost their independence.

In recognition of Hungary's devotion to liberty, a devotion which is shared by all Americans, I, Dick Thornburgh, Governor of the Commonwealth of Pennsylvania, do hereby proclaim March 15, 1981 as a KOSSUTH DAY and HUNGARIAN INDEPENDENCE DAY in the Commonwealth. I urge all Pennsylvanians to join with their Hungarian-American neighbors in commemorating the spirit of independence represented by the heroic actions of Lajos Kossuth.

GIVEN under my hand and the Seal of the Governor, at the City of Harrisburg, this third day of March in the year of our Lord nine thousand nine hundred and eighty-one, and of the Commonwealth the two hundred and fifth.

Dick Thornburgh
Governor

How It Was When I Grew Up in Hungary or as an Hungarian-American

(Questions to ask a parent, grandparent or older adult)

1. When were you born?
2. Where did you live as a child?
3. What was your school like?
4. How did you get to school?
5. What did you do after school?
6. Who were your friends?
7. With what toys did you play?
8. What games did you play?
9. How did you celebrate your favorite holiday?
10. Describe what you ate for breakfast.

11. Describe the home in which you lived as a child.
12. What kinds of clothes did you wear?
13. What was your favorite childhood possession?
14. What is your favorite memory from your childhood?
15. Describe the mementoes you have from your childhood, such as books, toys, photographs, regalia, etc.

Adapted from: *Tracing Individual Ethnic Sources*, (Pittsburgh: Allegheny Intermediate Unit, 1979, p. 13)

MEGHIVÓ

KARÁCSONYI ÜNNEPÉLYRE.

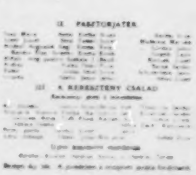


Illustration 6.
Magyar Katolikus Zaszlo,
December 16, 1915 V, p. 49.

Questions for a Survey of an Hungarian Neighborhood (to be conducted by children)

Community

Name of Person Interviewed _____

Address Where Interview took Place _____

Interview Location Category: _____ Home _____ Office
_____ Church _____ Other _____ Other

1. What ethnic group is the largest within a block from this interview site? _____
2. How long has this group lived here? _____
3. What in the neighborhood reflects the presence of this group? _____
4. What other ethnic groups are represented in this neighborhood? _____

5. How long have the various groups lived in the neighborhood? _____
6. Are members of the various ethnic groups young or old? _____
7. Other questions: _____

School

Name of School _____

Person's Name and Age _____

1. To what ethnic group does your surname suggest you belong? _____
2. Which ethnic background(s) are in your ancestry?

   _____ _____

3. Other Questions:

   _____

Survey of Community Resources

Personal Records
Scrapbooks
Diaries
Memoirs
Family Photographs
Letters to Country of Origin
Documents (Passports, etc.)
Certificates
Membership

Almanacs, Guides, Directories, and other Informational Materials
Ethnic Directories
Church Directories
Business Directories
Professional Directories
Literary Directories
Newspaper Publications Lists
Dictionaries
Readers
Phrase Books
Citizenship Books
Immigrant Guidebooks
Cookbooks
Purchasing Guides
Almanacs and Yearbooks
Calendars

Records of Social Clubs, Mutual Aid Societies, and Political
Organizations
Newsletters and Publications
Minutes of Meetings
Activity Announcements
Advertisements
News Releases
Financial Statements (Ledgers, receipts, etc.)
Statements of Objectives, constitutions, By-laws)

Church Records
Church Registers (Baptisms, Weddings, Funerals)
Newsletters
News Releases
Church Activity Notices
Souvenir Programs
Anniversary Albums
Annual Reports
Church Building Records
Sunday School Records
Language School Records

Membership Lists
Membership and Organization Booklets
Commemorative Programs
Convention Records
Conference Materials
Anniversary Brochures
Annual Reports
Histories
Correspondence

Day and Night School Records
Guides for New Immigrants
Readers and Educational Books
Pictures
Financial Statements
Membership Directories
Yearbooks and Calendars
Commemorative Booklets
Church Committees Records
Sermons
Correspondence

Other Materials
Interview Records
Oral History Tapes
Individual Records – Summarized
Institutional Records – Organized

Adapted From: *Research Procedures*, (Toronto: Multicultural History Society of Toronto, n.d.)

Collecting Information for a Local History of Hungarian-Americans

Oral Traditions
TALL TALES

LEGENDS, (PEOPLE, PLACES, EVENTS)
PROVERBS

NURSERY RHYMES
JOKES AND RIDDLES
HUMOROUS STORIES
PUNS
TOASTS
SERMONS AND TESTIMONIALS
PERSONAL EXPERIENCE STORIES
FAMILY HISTORIES
VOCABULARY AND GRAMMAR
DIALECTS
IDIOMS
MNEMONIC DEVICES
OTHER

Music and Dances
BALLADS AND FOLKSONGS
CHILDREN'S SONGS
OTHER SONGS
DANCE MUSIC
HYMNS

Examples
Joe Magarac (Refer to section 2, above)

Proverbs from *Magyar Reader* (illustration 7)

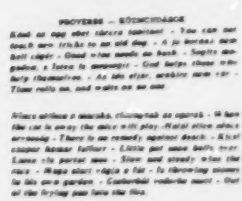


Illustration 7. From: Endre Sebestyen Magyar Reader, Pittsburgh: Export Printing, 1948, Passim.

INSTRUMENTS
OTHER MUSIC
FOLK DANCES

A PROGRAM OF HUNGARIAN SACRED MUSIC

MAY 17, 1981

ST. BERNARD CHURCH, MT. LEBANON

PARTICIPATING ARTISTS AND ENSEMBLES:

Miss Rona Catt, Violin
Mrs. Christine Capozzi, Soprano Solo
Mr. William McKeone, Tenor Solo

Mrs. Carol Lee Penzio, Organ Ac.
Mr. Joan Gabonay, Organ Solo
Rev. Joseph Somos, Organ Solo

The Combined Choirs of St. Bernard and St. Genevieve Churches

Dr. Louis Muscachy, Conductor

* PROGRAM *

Dextera Domini ..... Ferenc Gersch (1853-1917)
Adoramus Te ..... Aleajos Werner (1907-1987)
Adorna Thalamum ..... Lajos Bardos (1899-
Ave Maria Stella ..... Lajos Bardos
Hymn Of Praise ..... Lajos Bardos
(English Text by Louis Muscachy)

The Choir, Dr. Muscachy, Conductor, Mrs. Penzio, Accompanist

Kyrie from Missa Brevis ..... Zoltán Kodály (1882-1967)
Toccata from Sonata for Organ ..... Frigyes Hidas (1928-)

Illustration 8.

Games
CARD GAMES
BOYS GAMES
GIRLS GAMES
ADULT GAMES
OTHER GAMES AND PLAYS

Festivals and Celebrations
SEASONAL EVENTS
CALENDAR EVENTS
SAINTS DAYS
FEAST DAYS
MARKET DAYS
HARVEST FESTIVALS
FOLK FESTIVALS
SPECIAL CELEBRATIONS
PICNICS
BAPTISMAL PRACTICES
WEDDING CUSTOMS
BURIAL RITES

Cuisine
RECIPES
TRADITIONAL MEALS
FOOD PREPARATION
HOLIDAY MEALS
ADOPTIONS FROM
OTHER CULTURES

Folk Art
WOOD CARVING
EMBROIDERY
JEWELRY
COSTUMES
GARDENING
FURNITURE DECORATION

Crafts and Trades
GOLDSMITHING
TOOLMAKING
POTTERY
WEAVING
PAPERCRAFT
OTHER

Examples

Easter Customs in Pittsburgh.

St. Nicholas Eve

Illustration 10.

Pittsburgh Folk Festival Leaflet. Illustration 11

Commonwealth of Pennsylvania Christmas Celebration. Illustration 12

Illustration 13

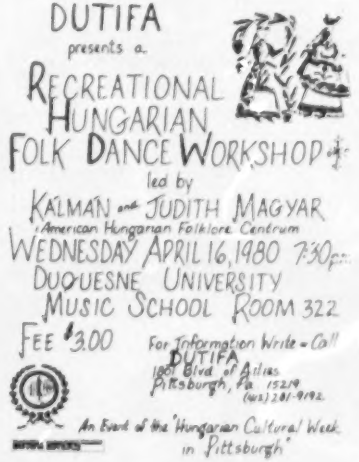


Illustration 9.
DUTIFA Folk Dance Workshop.

Illustration 10.
St. Nicholas Eve
Program

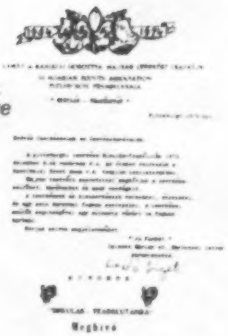
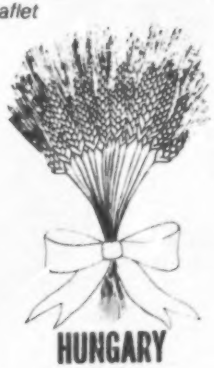


Illustration 11.
Pittsburgh Folk
Festival Leaflet



Adapted from: Peter Bartis, *Folklife and Fieldwork: A Layman's Introduction to Field Techniques, Washington, D.C.*, American Folklife Center, Library of Congress, 1979, pp. 4-6.

Easter Customs in Pittsburgh in 1932
(Pittsburgh Press, October 16, 1932)

"Another custom of the old country that is kept alive in Pittsburgh is celebrated at Easter," Szarvas continued. "At Easter time we have a three-day festival. Every Hungarian housewife colors at least two dozen eggs. The first day, Easter Sunday, is devoted to the church. On Monday comes the water-throwing pranks. Water is sprinkled on Hungarian girls by boys of all ages from children to 70. The masses throw buckets of water. The girls are dressed ready for dunking. A lady feels insulted if she is overlooked. Perfume is used instead of water among the upper classes. Young men of Hazelwood, for instance, carry a flask of perfume on Easter Monday. Whenever they meet a young woman she is sprinkled with perfume. A wish is made for her happiness by the boy when the girl is sprinkled. It is the custom to pay for sprinkling and the good wishes, so the young man usually receives a small coin, a colored Easter egg or a drink of wine when he calls at a home and performs the old Hungarian ceremony. On Easter Tuesday an opportunity is given to the ladies to get even with the men in the merrymaking habit of throwing water."

Christmas Customs in Pittsburgh in 1932
(Pittsburgh Press, October 16, 1932)

"One amusing custom that stil. survives is observed at Christmas. In some neighborhoods the Magyars construct a little church of pasteboard about two feet high. Within, they make a toy stable and a scene of the wise men with the Christ Child. The church windows are made of celluloid and candles are lit at night inside the toy structure."

"At Christmastime the young people from 15 to 20 march through a Magyar community carrying this church," says Paul Szarvas, local Hungarian newspaper man. "They sing Christmas songs and visit the homes of the Magyars. The leader of the band is a comedian dressed in raggedy clothes, and carrying a long staff. He does not enter a home with the band at first. Finally he knocks on the door and is invited into the home. He jokes about the cold weather. Someone asks the comedian if he has heard the news. Being slow, he confesses ignorance. So everyone tells him that the Christ Child is born."

AN HUNGARIAN CHRISTMAS CELEBRATION IN THE COMMONWEALTH OF PENNSYLVANIA

In December 1980, the Commonwealth of Pennsylvania hosted a program on "Christmas. . . An Ethnic Experience". Governor Thornburg opened the program and exhibit with commendations to the ethnic communities for their contributions to the celebration of Christmas.

The Governor's Heritage Affairs Commission is composed of representatives from the various ethnic groups. The Hungarian-American representative to this state level commission is Dr. Tibor Bodi of Philadelphia.

The Hungarian Christmas tree on display at the ethic exhibit was decorated with traditional cookies, white and red birds, and candy. The tree was prepared by the Philadelphia Hungarian Club, the Philadelphia Hungarian Sports Club, and the American Hungarian Federation of Pittsburgh.

The festivities were sparked by ethnic music and dance and a display of Hungarian art.

Prepared from an article in the *Eighth Tribe* January 1981, p. 20.

HUNGARIAN PICNIC

Illustration 12. Program booklet for Hungarian picnic.

6. GENEALOGY

The word genealogy means "family knowledge" and it is through the study of families that one can learn a great deal about the history and background of Hungarian-Americans. Resources which can be utilized for genealogical purposes are listed in the following pages. These can be useful to you if you are searching for your own family roots or for those of an Hungarian-American family. Research collections such as the Genealogical Library of the Church of the Latter-Day Saints can be found in Pittsburgh and many other American cities, thereby making accessible Hungarian records from a number of sources.

The chart which follows illustrates the several types of genealogical sources which are available in Pittsburgh and which would be generally applicable to searches conducted elsewhere. Other information included in this section of the kit can be utilized for gathering information concerning a family. Methods are suggested below for organizing the information assembled regarding a family group (see **Chartering Hungarian-American Genealogical Information**) and for an individual member of a family (see **Gathering Material for a Personal History**).

GENEALOGICAL RESOURCES IN PITTSBURGH

FOR:	CONTACT:
Birth and Death Records	
(Birth Records):	Register of Wills, Allegheny County
Names of parents Location of birth	Vital Statistics, State Office Bldg.

(Death Records):

City of origin — place of burial
birthdate — person supplying information
cause of death — funeral home

Cemetery Records

Cemetery Records provide:

Death date
Birth date

Churches listed in cemetery directory

Marriage Records:

Features:

ages — occupation
birthdates — parents of application
residences — where the marriage took place

Allegheny County Marriage License Bureau

City-County Building

Religious Records

Baptismal Certificate
Burial Records
Witnesses on Marriage Records
Other Records

See Church or Synagogue Materials
To obtain information regarding location of records for churches which have moved, contact church headquarters

Court Records

Probate court gives information about will and property, adoptions, name changes, and other information

Property Deeds
Recorder of Deeds

Estate
Orphans Court

Wills
Register of Wills

Census Records

Requires search by township, ward or address

General information available in Libraries
Records up to 1880 are in the National Archives, Washington, D.C.

Lists name, age, state, and county of birth in household

Records from 1900 are confidential except for published general data. Special circumstances may qualify for contacting the Bureau branch in Pittsburg, Kansas.

Immigration and Naturalization

Consult various resources including passenger lists, naturalization records, and passport applications.

Locate courts prior to 1906.

After 1906, Immigration and Naturalization, Federal Office Building

Consult other resources in the National Archives

City Directories

Names
addresses
telephone numbers
occupation and employer
identifies key agencies

Carnegie Public Library
University of Pittsburgh

Hungarian materials microfilmed from records maintained in Hungary, including those in the Hungarian National Library

Branch Library and Genealogical Society of the Church of the Latter-Day Saints

Genealogical Record Sources Regarding Hungary

Genealogical information regarding Hungary is available through the Genealogical Society of the Church of the Latter-Day Saints.

For genealogical research it is necessary to keep these facts in mind because an ancestral line in Hungary may mean that the territory may now belong to Austria, Czechoslovakia, Romania, Russia, or Yugoslavia.

Researchers investigating genealogical aspects of Hungary should ask these questions:

1. What types of records exist that will assist in the identification of ancestors?
2. What time periods do the records cover?
3. What genealogical information is in the existing records?
4. What existing records are available for the search?

The research notes volume published by the society describes Hungarian resources and includes a listing of records available by century in state or local or county archives. These include:

1. Civil registration (1895 – present) and in civil registrar's offices.
2. Poorhouse and hospital records (1873 – 1929)
3. Land records and deeds (middle of the 18th century – 1945)
4. Registration records and tax appraisals (1715 – 1945)
5. Tax books (approximately 1700 – present)
6. Parish registers (end or 17th century or later, depending on religion.)
7. Wills, (17th – 19th century)
8. Nobility records (15th – 19th century)

Consult the work entitled *Major Genealogical Record Sources in Hungary* for further guidance regarding Hungarian resources. This research volume contains a summary of information regarding each type of record noted above.

In a paper describing the general Hungarian holdings of the Genealogical Society Library in Utah, Eva Liptak stated that approximately 11,000 microfilm rolls are in the collection. These contain original Hungarian records such as parish registers, nobility rolls, census records, pedigree charts, military records, land and property registration records, and other records. In addition the library in Utah contains approximately 350 books on Hungary and Hungarians, such as family histories, local histories, heraldic materials, gazetteers, maps, and books on national history.

The parish rolls cover Roman and Greek Catholic, Reformed, Evangelical, Jewish, and other denominations. The library holds almost all the Catholic, Reformed, and Evangelical records which have been located for the last century, according to Liptak. Although the records cover most of the early 1700s to 1895, the earliest Reformed Church record dates from 1624 (Kiskomarom) and the earliest Evangelical also from 1624 in Sopron. Catholic records start from 1633 (Koszeg). In 1895 the church records end because the church was separated from the state, resulting in the replacement of civil registration for the parish registration. The genealogical society has filmed only parish registers, with the exception of the Burgenland civil registers for 1895–1920. Jewish parish records were started later (1830, 1850 and onward), however, many of the Jewish records were lost during World War II.

The files of the Hungarian Ethnic Heritage Study Group contain additional information regarding Genealogical Society holdings pertaining specifically to Hungary. This includes a categorized list of materials catalogued by Eva Liptak which are available on microfilm and notations concerning records which are not available in the Utah repository.

The genealogical department of the Church of Jesus Christ of Latter Day Saints maintains branch libraries in many states and in foreign countries. Consult the listing issued by the Church for library locations in Maryland, Ohio, New York, California, Michigan and other states. Libraries are also located in Australia, Canada, England, Mexico, New Zealand, South Africa, and Wales.

In Pennsylvania there are four branch libraries:

Pittsburgh
Pittsburgh STAKE
46 School Street
Greentree
Pittsburgh, PA 15242
(412) 921-2115

Philadelphia
PA STAKE Center
721 Paxon Hollow Rd.
Broomall, PA 19008

Gettysburg PA STAKE
2100 Hollywood Drive
York, PA 17405
(717) 843-0333

State College PA
Whitehall Road
State College, PA 16801
(814) 238-4560

The Pittsburgh library maintains a microfilm of the card catalog holdings in the Genealogical Society library in Utah. Several examples from this microfilm listing were examined.

EXAMPLE: Kalocsa, Hungary
Parish records of the Catholic Church 19 Rolls of records 1700–1895. (Film #639, 347–365)

EXAMPLE: Mohacs, 8 muster rolls, 1820-1900. (Film #630, 182 – 630, 189)

EXAMPLE: Baranch, Endre V. Tamaska de.
A Short Story of the Tamaska Family, 1966. (Film #599, 653)

Consult the local branch library of the Genealogical Society of the Church of Latter-Day Saints to determine how microfilms can be consulted. More detailed resources can be borrowed for research, as the library staff there can explain.

For additional information consult:

Beard, Timothy Field and Denise Demong. *How to Find your Family Roots*, New York, McGraw-Hill, 1977. See pages 853–856 for:

A listing of archives and libraries in Hungary for information on family history.

A bibliography of books and articles in Hungarian and English.

Resources in Pennsylvania such as the state archives, vital records collections, libraries, societies, periodicals, books and articles.

Other materials cited in the bibliography of this kit will provide additional genealogical guidance. One volume cited which specifically addresses Hungarian materials is Jared H. Suess, *Handy Guide to Hungarian Genealogical Records* (Logan. Utah. Everton Publishers, Inc., 1980).

Charting Hungarian-American Genealogical Information

Several standard methods for plotting genealogical information can be utilized once the basic data have been gathered. A prepared pedigree chart will show the direct line of heritage. The family group sheet which lists current family, the families of both pairs of grandparents, those of the great-grandparents, etc. can be extremely helpful in organizing the information for the pedigree chart or for other forms of genealogical charts. (See illustration)

Family Group Sheets

Information included on each sheet will be:

Name
When born and where
Name of parents
Married (who, when, where)
Place
Occupation (optional)
Children (when and where born)
Death date and location

The following tips are offered for the preparation of the family group sheets:

Try to verify the information in at least three written or verbal sources before entering the name on the group sheet. Bibles, diaries, scrapbooks, etc. are good sources of information. Keep a record of all information sources utilized for future reference.

Notebook pages can be utilized to record the family group sheets, although commercially prepared forms are available.

Children are listed on the group sheet in order of birth — from number 1 on. As indicated on the sample page below.

The Pedigree Chart

Names on the pedigree chart will branch in two lines —one for each of the parents, grandparents, great-grandparents, etc. Bloodlines will be drawn from the current generation back through one's ancestors. Male names will be written on the even numbered rows of the pedigree chart and the female names will appear on the odd numbered lines. From the sample pedigree chart below, you can see that this will result in a father's number which is twice that of his child's.

The pedigree chart can be easily prepared following these guidelines:

Print each name. The last name of the individual should be printed in capital letters, followed by the first and middle name in slightly smaller printed letters. Place any nicknames in parenthesis after the person's name.

Use the woman's maiden name on the pedigree chart, the same procedure followed for the family group sheet.

Under each name printed list the following information as applicable.

b = born
p = place
m = married
d = died

Print the dates so that the day of the month preceeds the name of the month. Follow with the year designation. Example: 30 September 1981.

Genealogy Merit Badge for Boy Scouts

Basic Requirements:

1. What does genealogy mean?
2. Provide the history for genealogy in the ancient, medieval, or modern world
3. Name three societies to further genealogical study.
4. Name two lineage societies.
5. Tell about the three key genealogical study questions.
6. Name five ways to get genealogical information.
7. Prepare a pedigree chart for four generations.

8. Do one of the following:
   a. Prepare family group records for each of three couples in your pedigree chart through the first three generations.
   b. prepare a history of your life to date. Include pictures and a family group record.
9. Do one of the following:
   a. Visit a genealogical library, public records office, or archives depository. Write about the visit.
   b. Copy the gravestone inscriptions of the surnames on your pedigree chart.
   c. Obtain from a public records office (country, state, or federal) two documents showing proof of items on your pedigree chart.

*Adapted from a notice in: *Western Pennsylvania Genealogical Quarterly, Vol. 1, No. 2, Nov. 1974, p. 69.*

Consult the Boy Scouts of America Pamphlet for further information regarding this badge.

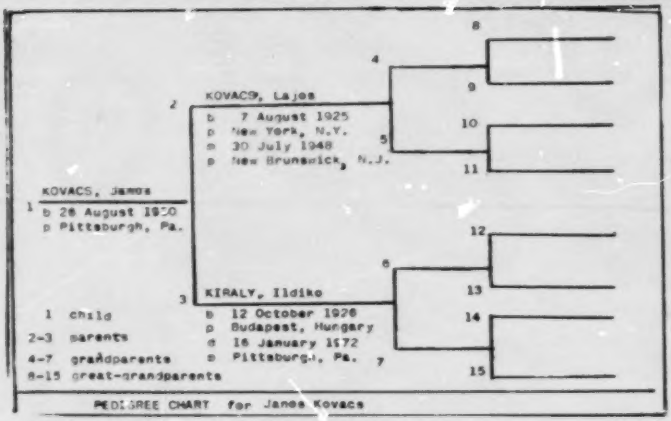
FAMILY GROUP SHEET

Husband	Kovacs, Lajos	Wife	Kiraly, Ildiko
b	7 August 1925	b	12 October 1936
p	New York, New York	p	Budapest, Hungary
m	30 July 1948	d	16 January 1972
p	New Brunswick N.J.	p	Pittsburgh, Pa.
d			
p			
father:	Kovacs, Endre	father:	Kiraly, Janos
mother:	Nagy, Eva	mother:	Toth, Maria

Children born/place married/place/who died/place

1. Janos 26 August 1950 /Pgh.
2. Bela 9 July 1953 /Pgh.
3. Kalman 13 January 1980 /Pgh.
4. Levente 8 March 1961 /Pgh.

24



Gathering Material for a Personal History

I. **Benefits of preparing a personal history**
   a) Provides information for future generations
   b) Prompts one to remember and record important milestones
   c) Combines and integrates data in a manner interesting to the preparer
   d) Allows for accuracy of information since the facts are not remote

II. **Basic considerations in getting the project underway**
   a) Develop a personal time line of significant events
   b) Create an organized system for the collection of information (with suitable index cards, folders, or other supplies)
   c) Separate materials into relevant categories (such as life chronology, career, geographical location or others, as appropriate)
   d) Consider preparing a full history of your life (not just a short tape or brief sketch)
   e) Be prepared to jot down notes as important aspects come to mind

III. **Sources of information for your personal history**

a) Constantly searching your memory (brainstorm)

b) Have conversations with friends, neighbors, relatives

c) Visit sites from the past (schools, stores, homes)

d) Read information from early time periods in your life

e) Examine relics and artifacts present in childhood (toys, fashions, etc. in attics, museums, etc.)

f) Review diaries you kept (or which others wrote which may contain information on you)

g) Look over letters you received or wrote

h) Label pictures, slides, and media you posses. Arrange to see those materials that friends or relatives have..

i) Sort through memorabilia (scrapbooks, programs, badges, school work, certificates, report cards, etc.)

j) Listen to tape recordings made at family gatherings (or other contemporary event tapes)

k) Relive earlier moments (bake special breads, prepare holiday food, etc.)

l) Examine autobiographies and life sketches concerning relatives or which contain information pertinent to your life

m) Thumb through yearbooks, newspaper, almanacs, organizational or community materials

n) Consult official records (government, military, church, organization, medical)

IV. **Assembling the personal history**

a) Prepare one section at a time (explain what occurred, how you felt, provide explanation of the why and how of events)

b) Consider adding pictures, maps, time lines (the appendix can contain poems, certificates, geneology information etc.)

c) After drafts have been completed, provide a title page, a table of contents, explanatory introduction and relevant materials

d) Plan to tape your voice and that of persons important to you. Locate tapes you made earlier in your life, perhaps ones on which you are playing a musical instrument, for example

e) Record some sounds from everyday life, such as the chime of the clock, a favorite piece of popular music, etc.

f) Store master tape on reel-to-reel. Consider having a typescript made. (Cassettes should be played yearly)

g) Taped histories (as interviewed or dictated) can be enhanced by appropriate audio-visuals and narration

Adapted from: **William G. Hartley *Preparing a Personal History.* (Salt Lake City: Primer Publications, 1978) pp. 5-11.**

7. EDUCATIONAL ACTIVITIES

"The rug," said Liza..."It is in reality a large blanket, but heavy. It is what we carried with us from Hungary, my mother and I. In it we carried all our things, the clothing and the food. It is a blanket woven by the peasant people of Hungary, very bright with red."... The Hungarian blanket that Liza brought from her room was even more colorful than Kathy had imagined. It was a roughly woven wool, patterned all over with the intricate design of flowers, fruits, and figures. The predominating color was a soft and rosy red...

From: Elizabeth Hubbard Lansing, *A House for Henrietta* (New York: Thomas Y. Crowell Company, 1958), pp. 161-163.

Several of the children's books annotated in *Children's Hungarian Heritage* (Kit 1) and other titles listed in the bibliography of Kit 9 contain information regarding the Hungarian immigrant experience. Children might read Joseph Domjan, *Hungarian Heroes and Legends* (Princeton: D. Van Nostrand Co., 1963) or Rezsoe Gracza and Margaret Gracza, *The*

Hungarians in America (Minneapolis: Lerner Publications, 1969). Young adults might refer to James Michener, *Bridge at Andau* (New York: Random House, 1957), for example.

1. Assemble a scrap book of real pictures or hand drawn pictures to show the history of the Hungarian groups which came to America.

2. Consult the *Foxfires* series by Eliot Wigginton to get some ideas you can use for an Hungarian project in the local community. The projects he lists have been done by school children.

3. Go to a folk festival where Hungarian-Americans are present and using a bit of detective work, make notes on what aspects you observe about the members of the ethnic group (food, costumes, dances, etc.) that distinguish them from other groups present.

4. Keep a personal or class bulletin board of information about Hungarian-Americans from information gathered in newspapers, books, or from oral history interviews. Categorize each major element in the newspaper article under the headings who, what, when, where, why, how.

5. Develop a list of famous facts about immigrants from Hungary. Ask the class members to volunteer talking about one of the listed topics he or she knows best. Make a second list of new facts discovered during the session (which may have come from the student's presentation or from other aspects contributed by class members). Use your information to begin a booklet entitled "*Do You Know This About Hungarian-Americans?*".

6. Plan an exhibit of items that are associated with the celebrations of various holidays by immigrants from Hungary. Compare these items with those that second or third generation groups might use or prepare here in the United States.

7. Make a list of first names and surnames you have encountered in the United States which are of Hungarian origin. Find out as much as you can about the history of each name listed.

8. Compile a scrapbook of mementoes (in facsimile) a person from Hungary might have brought with him to the United States. Develop a mock family treasury notebook according to the instructions provided on page 36 of *Kid's America*.

9. Plan a walking tour of a section of the city where immigrants from Hungary used to live or still do live. Take photographs and interview residents. Prepare an exhibit of illustrations to accompany the walking tour description.

10. Ask students who attend Hungarian language Saturday schools or who participate in Hungarian-American scout groups to describe their experiences. Utilize this information in the preparation of a classroom "television" program you will direct.

8. BIBLIOGRAPHY

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The Hungarian Ethnic Heritage Study of Pittsburgh has published ten curriculum kits that present aspects of the Hungarian ethnic heritage in Greater Pittsburgh. Following are the curriculum kits that have been published:

1. Children's Hungarian Heritage
2. Hungarian Immigrants in Greater Pittsburgh, 1880–1980
3. Guide to Historic Hungarian Places in Greater Pittsburgh
4. Hungarian Community Life in Greater Pittsburgh
5. Hungarian Folk Traditions Revisited
6. Hungarian Folk Arts and Crafts
7. Survey of Hungary: Past and Present
8. Hungarian Historical Sources and Collections in Greater Pittsburgh
9. Bibliographical Guide to Hungarian-American Sources
10. Teaching Guide for Hungarian Curriculum Kits

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